THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FOR THE HERALD OF TRUTH.

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Emanuel Swedenborg, in No. 9349 of his *Arcana Cœlestia*, has enumerated all the verses in the xx, xxi, xxii and xxiii chapters, of Exodus, which contain *the laws, the judgments, and the statutes* delivered to Moses.

"*Which ought altogether to be observed and done.*"

"*Which may serve for use, if people are so disposed,*" *and*

"*Which are abrogated as to use, at this day, where the church is.*"

I have taken the pains to examine the verses referred to by Emanuel Swedenborg, and for my instruction have copied into my *common place book*, the *laws* and *statutes* therein recorded.

It is important that the members of the New Church generally should be fully informed on this subject, that, so far as they may have influence, correct opinions may be promulgated, and just discriminations be made on questions so interesting to society at large. This is the more necessary, as doctrines concerning punishments due to certain crimes, are held by many incompatible with the doctrines promulgated by Emanuel Swedenborg, and are, from a delusive and mistaken philanthropy, becoming daily more popular—infecting even the New Church itself. I allude here more particularly, to the punishment of *murder* by *death*, which many believe to be contrary to the spirit of the gospel dispensation, and not justifiable by the relations in which we stand to God and to each other.

With believers in the doctrines of the New Church this question is now at rest:—and the intelligent reader on examining the article alluded to by the light of truth, will be forcibly struck with the profound wisdom with which the New Church discriminates between crimes of really greater and lesser degrees, and the punishments which ought to follow them.

As the work of Emanuel Swedenborg which contains this article is in the hands of but very few readers, and cannot at present be conveniently had, I have thought it my duty to send a copy of it for publication in the *Herald of Truth*, that the members of the New Church may be made acquainted, more generally, with its important contents.

It is proper to inform the reader that in transcribing the laws and statutes from the chapter, referred to, "I have prefered the literal translation from the original Hebrew as given in the Arcana Cœlestia, and that I have also followed the division of the verses adopted by Emanuel Swedenborg, in that work which differs in many cases, from that of the common English version of the Bible. J. M. E.

Bedford, Pa. Sept. 20, 1825.

FROM THE ARCANA CŒLESTIA, No. 9349.

"The laws, the judgments, and the statutes recorded in the xx, xxi, xxii and xxiii chapters of Exodus, *which ought altogether to be observed and done*, are the following.

In chap. xx. *The ten Commandments*, viz:

v. 3. Thou shalt not have other gods before my faces.

4. Thou shalt not make to thyself a graven thing, and any likeness, which is in the heavens from above, and which is in the earth from beneath, and which is in the waters from beneath the earth.

5. Thou shalt not bow thyself to them, and shalt not serve them, because I am *Jehovah* thy *God*, a zealous God, visiting the iniquity of the fathers upon the sons, on the thirds and on the fourths, to my haters.

7. Thou shalt not bring the name of *Jehovah* thy *God* to what is vain, because *Jehovah* will not render him innocent who bringeth his name to what is vain.

8. Remember the day of the Sabbath, to sanctify it.

12. Honour thy father and thy mother, to the intent that thy days may be prolonged on the earth, which Jehovah thy God giveth thee.

13. Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal: thou shalt not answer to thy neighbour the witness of a lie.

14. Thou shalt not covet the house of thy neighbour; thou shalt not covet the wife of thy neighbour, and his man servant, and his maid servant, and his ox, and his ass, and all that is thy neighbour's.

20. Ye shall not make with me gods of silver; and gods of gold, ye shall not make to yourselves.

In Chap. xxi.

12. He that smiteth a man (vir) that he die, dying shall be die.

14. And when a man (vir) shall act purposely against his companion to slay him by deceit, thou shalt take him from being with mine altar to die.

15. And he that smiteth his father and his mother dying shall die

20. And when a man shall smite his man servant, or his maid servant with a staff, and he die under his hand avenging, he shall be avenged.

In Chap. xxii.

17. A witch thou shalt not vivify.

18. Every one that lieth with a beast, dying shall die.

19. He that sanctifieth to gods shall be devoted; except to *Jehovah* alone.

27. Thou shalt not curse God, and the prince in thy people thou shalt not execrate.

In Chap xxiii.

1. Thou shalt not bring a report of vanity; put not thine hand with the wicked to be a witness of violence.

2. Thou shalt not be after many to evils: and thou shalt not answer upon a dispute to decline after many to pervert it.

3. And a poor man thou shalt not revere in his dispute.

6. Thou shalt not turn aside the judgment of thy needy one in his dispute.

7. From the word of a lie thou shalt set thyself far off: and slay not the innocent and the just; because I will not justify the wicked.

8. And a gift thou shalt not receive, because a gift blindeth those that have their eyes open, and perverts the words of the just.

24. Thou shalt not bow thyself to their gods [*the gods of the several nations mentioned in verse* 23] and shalt not serve them, and shalt not do according to their works, because destroying thou shalt destroy them, and breaking in pieces thou shalt break in pieces their statues.

25. And ye shall serve *Jehovah* your *God*, and he will bless thy bread and thy waters, and I will remove disease from the midst of thee.

32. Thou shalt not strike a covenant with them and their Gods.

Those which may serve for use if people are so disposed, are the following:

In Chap. xx.

10. And the seventh day is the Sabbath to *Jehovah* thy *God*, thou shalt not do any work, thou and thy son, and thy daughter, thy man servant, and thy maid servant, and thy beast, and thy sojourner who is in thy gates.

In Chap. xxi.

18, 19. And when men (viri) shall dispute, and a man shall smite his companion with a stone, or with a fist, and he doth not die, and lieth down in a bed; if he arise and walk abroad upon his crutch, he that smiteth shall be guiltless; only he shall give his cessation, and curing shall cure.

22. And when men (viri) shall quarrel, and fall by a blow, affect a woman with child, and her birth shall come forth, and no damage be done, fining he shall be fined as the lord of the woman shall impose upon him, and he shall give to the judges.

23, 24, 25. And if damage shall be done, thou shalt give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

33, 34. And when a man (vir) hath opened a pit; or when a man hath digged a pit, and hath not covered it, and an ox or an ass hath fallen therein; the lord of the pit shall repay; he shall render silver to his lord, and the dead beast shall be for himself.

35, 36. And when the ox of a man (vir) shall strike the ox of his companion, and he dies, they shall sell the living ox, and shall divide the silver thereof, and also shall divide the dead ox: or, if it be known that the ox hath pushed with his horn from yesterday and the day before yesterday, and his lord hath not guarded him, repaying he shall repay ox for ox, and the dead one shall be for himself.

37. When a man (vir) shall steal an ox or cattle, and shall kill it, or sell it, he shall repay five oxen for an ox, and four cattle for a cattle.

In Chap. xxii.

1, 2, 3. If in digging a thief be caught, and smitten, and he die, blood shall not be shed for him. If the sun shall be risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing he shall be sold for his theft. If in finding, the theft be found in his hand, from an ox even to an ass, even to cattle, living, he shall repay two fold.

4. When a man (vir) shall desolate a field or a vineyard, and shall send in his beast of burden, and shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay.

5. When fire shall go forth, and shall catch hold of thorns, and a heap be consumed, or standing corn, or a field; he that kindled the kindling, repaying shall repay.

6, 7. When a man (vir) shall give to his companion silver, or vessels to keep, and by theft it be taken away out of the house of the man, if the thief be caught, he shall repay two fold. If the thief be not caught, the lord of the house shall be brought to God, whether or no he hath put his hand into the work of his companion.

8. Upon every word of prevarication, upon an ox, upon an ass, upon cattle, upon a garment, upon every thing that is destroyed, which he shall say that this is it; even to God shall come the word of them both, and whom God shall condemn, he shall repay two fold to his companion.

9, 10, 11, 12. When a man (vir) shall give to his companion an ass, or an ox, or cattle, and every beast to keep, and it die or be broken, or be led away captive, no one seeing, an oath of *Jehovah* shall be between them both whether or no he hath put his hand into the work of his companion, and the lord thereof hath taken, and he shall not repay. And if by thieving theft it hath been taken away from him, he shall repay to the lord thereof. If by tearing it hath been torn in pieces, he shall being a witness for it, he shall not repay what hath been torn in pieces.

13. And when a man (vir) shall borrow from a companion, and it be broken or die, the lord thereof, not being with it, repaying he shall repay.

16. If her father in refusing shall refuse to give her to him, he shall pay silver according to the dower of virgins. [See v. 15, *for the Predicate.*]

20. And a sojourner thou shalt not afflict, and shalt not oppress, because ye were sojourners in the land of Egypt.

21, 22. Any widow and orphan ye shall not afflict. If in afflicting thou shalt afflict him, so that crying he cry to me, hearing I will hear his cry.

24. If thou shalt lend silver to my needy people with thee, thou shalt not be to him as an usurer; ye shall not put upon him usury.

25, 26. If in taking a pledge thou shalt take to pledge the garment of thy companion, even at the entering in of the sun thou shalt restore it to him, because it is his only covering; it is his raiment for his skin in which he may sleep; and it shall be when he shall cry to me, I will hear, because I am merciful.

30. And ye shall be men (viri) of holiness to me; and flesh torn in pieces in a field ye shall not eat, ye shall cast it to a dog.

In Chap. xxiii.

4. When thou meetest the ox of thine adversary, or his ass, going astray, bringing back thou shalt bring it back to him.

5. When thou seest the ass of him that hateth thee lying under his burden, and would cease from removing it for him, removing thou shalt remove it with him.

And *those which are abrogated as to use at this day where the church is*, are the following:

In chap. xx. v. 21, 22 and 23.

In Chap. xxi. verses 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31 and 32.

In Chap. xxii. verses 14, 28 and 29.

In Chap. xxiii. v. 10, 11 ,17, 18 and 19.

But both the latter and the former [the laws abrogated, and those not abrogated,] are alike holy, or alike the word divine (having an internal sense.)

THOUGHTS ON MARRIAGE.

With a great part of mankind it is a question, whether there is any essential difference in the constitution of the male and female mind. An impression generally prevails, that the only distinction possessed

by human beings above the brutes is reason or understanding: in this faculty the man claims a pre-eminence over the woman, and being ignorant of the *distinct* existence of the *affections* of the *will*, which are more perfect with the woman, he concludes that he is *altogether* superior: on the other hand, the woman, also deeming the understanding to be the only peculiar constituent of the human character, and being unwilling to admit her inferiority, frequently contends, that her intellectual powers are equal to the man's, and that the only reason of his apparent superiority is founded in the defects of female education.—But it is *now* made known what is the *peculiar* excellence of *each* sex; and if the new doctrines are calculated to bless mankind more eminently in one way than another, it is by giving clear views of the nature of the male and female minds; the nature of the union intended to be established between them, and the preparation which is requisite for that union, in order to the enjoyment of that happiness, which love truly conjugial is destined to bestow on those who are its pure and happy subjects.

"The woman cannot enter into the duties proper to the man, nor on the other hand, the man into the duties proper to the woman, because they differ like wisdom and the love thereof, or like thought and the affection thereof, or like understanding and the will thereof; in the duties proper to the man, the *primary agent* is understanding, thought and wisdom; whereas in the duties proper to woman, the *primary agent* is will, affection, and love; and the woman from the latter principle performs her duties, and the man from the former performs his; wherefore their duties from the nature of them are diverse, but still conjunctive in a successive series. It is believed by many, that women can perform the duties of men if so be they are initiated therein, like boys at an early age: they may indeed be initiated into the exercise of such duties, but not into the *judgment* on which the rectitude of duties interiorly depends; wherefore those women, who have been initiated into the duties of men, are bound in matters of judgment to consult men, and in such case, if they are left to their own disposal, they select from the counsels of men what favors their own particular love. It is also supposed by some, that women are equally capable with men of elevating the *intellectual sight*, and into the same sphere of light, and of viewing things in the same altitude, and they have been led into this opinion by the writings of certain learned authoresses; but these writings, on examination, are found to be the productions, not of judgment and wisdom, but of ingenuity and wit; and what proceeds from the two latter principles, by reason of the elegance and neatness of the style in which it is written, has the appearance of sublimity and erudition, yet only in the eyes of those, who call all ingenuity by the name of wisdom. The reason why the men, in like manner, cannot enter into the duties proper to women, and perform them aright, is, because they cannot enter into the *affections* of women, which are altogether distinct from the affections of men."

It has often been remarked, that women are held in various degrees of estimation in different countries, in proportion to the degree of civi-

lization attained by each; but even in the most civilized the general impression is that women are inferior to men. It has remained for the light of the New Church to restore the female sex to their true rank in the scale of creation, by pointing out their peculiar superiority in respect to the affections of the will, and shewing, by an accurate view of the reciprocal action between *their* superiority, and that of the male sex in respect to understanding, that by a beautiful equilibrium, the excellencies of both sexes are equally balanced, each being essential to the other, and consequently that neither sex can justly claim a *superiority* over the other.

The man taking his character from the predominance of *intellect* in him, is called, in the language of correspondence, understanding or truth, and the woman taking her character from the predominance of her *affections*, is called will or good. Now as good and truth descend into the minds of all in conjunction from the divine love and wisdom, and in the male and female minds and forms in *effigy* their distinct properties, and in the conjugial union of those minds and forms, the blessedness of their union, there can be no real superiority in those *effigies* over each other, unless there be a real superiority in one of the divine principles of love and wisdom over the other, which seems impossible, since love without wisdom cannot produce any thing, and wisdom without love is void of all operative tendency.

The man is endued with a more powerful intellect, and with strength and courage, because he is appointed to the performance of the more active, difficult, and laborious duties: the sphere of his activities is more extensive, and his powers are consequently more developed and brought into observation: but, remove the inspiring spirit of the ardent affections of the woman, by which she "applies herself to the will-desires of the man," is there not reason to conclude, that deprived of this primary stimulus to exertion, his *will* would languish, and his boasted intellectual and bodily powers lose their activity, and finally, all manifest existence? And thus it is with all the operations of intellect; they display themselves, while the secret sources of their activity in the will are concealed. The man might with some degree of justice lay claim to superiority on account of his strong intellectual and bodily powers, if he *could* confine the exercise of them to himself; and if he *could* resist the influence of the woman over his mind: but the case is otherwise; for the woman "is gifted with a perception of his affections, and the utmost prudence in moderating them," and by virtue of the conjugial sphere which she transmits, and which is received by the man, she can bring him into subjection to her will, and render all his powers subservient to her use. "And have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?" [1 Esdras, iv. 19.] "By this also ye must know that women have dominion over you, do ye not labor and toil, and give and bring all to the woman?" [ib. 22.] Thus beautifully has the Creator balanced the excellencies of each sex. The man is formed by nature, as a *natural*

man, to gather goods of the natural world, and knowledges pertaining to them, and, as a *spiritual* and *rational* man, to gather and deduce truths of a rational and spiritual kind, and to present them to the woman, who is formed, not to investigate and deduce truths, but to perceive and receive them, and to make a return to the man for them, by an accession of satisfaction in their enjoyment, which satisfaction, had it remained with him uncommunicated, would have been of a polluted kind, founded in self-love and self-esteem: for while a man loves to acquire and possess truth as a means of delighting the mind of his wife (which is always the case when he desires truth for the sake of good) it is a genèrous affection, but if he loves it merely as a means of feeding his own self-conceit, it is a mean and defiled affection; in the one case it is of heavenly extraction, in the other it is from beneath.

It is well understood in the New Church, that the mind has three distinct regions, each of which has its will and understanding: the will and understanding, or the good and truth, in each degree have a continual tendency to union and reproduction, and this because the divine sphere of love and wisdom flowing from God in a divine conjugial union, continually tends to operation, that is, to the creation and perpetual conservation of the universe, and therefore in its varied reception by men and animals, it tends to the production of spiritual and natural fruits or effects, by the multiplication of which the end of our creation is promoted, and creation itself more and more perfected. The two superior degrees of the mind enter by influx into the inferior degree, or natural mind, and become of *its* quality; if that mind be regenerate, there is a *union* between the *truth* therein of man's acquisition, and the *good* from the Lord which descends through the superior degrees; and there is a tendency, which is the conjugial principle, to effigy this marriage union of goodness and truth, in the marriage of a corresponding male and female mind, and thus to bring the inward marriage of the soul into an external, ultimate representation. True conjugial love is therefore manifestly "a love of the spirit, and thence of the body," for it originates in the internal mind, and thence descends into the external, and they whose external minds are *subject* to their internal, only desire external objects, in proportion as they are in *agreement* with internal. But if the natural mind be unregenerate, there is no good therein from the Lord and if there are truths, they are *without*, in the *memory:* the influx of goodness and truth from the two superior degrees is, on its descent into the natural degree, turned into evil and falsehood; and there is a tendency, which is the anti-conjugial principle, to *effigy* this perversion, or profane union of evil and falsehood, in the various kinds of unchastity and adultery. Unchaste love is therefore a love of the body and thence of the spirit; for external ends having the dominion, internal things are loved, only so far as they can be made subservient. Every chaste, conjugial principle is a consequence of the operation of the divine influx or holy spirit, and of angelic consociation; and every unchaste anti-conjugial principle is a consequence of

the reception of influx from hell, and of the presence of infernal spirits, who assault the soul by an injection of the sphere of their lusts, from a desire to destroy its *spiritual* life. The great difference between the chaste and the unchaste principle, is by the world, at large but little known or attended to, because chastity is little accounted of: alas! that it should be so amongst people bearing the name of christians, who might learn better from the ancient heathen, who attached a *sanctity* to virginity, because they considered that state emblematical of chastity.

The *variety* of opinions relative to the effect of marriage on individual happiness affords a confirmation, that marriage is regarded by every one according to his *spiritual* state; that it is most highly esteemed by the truly good, and not at all by the wicked; by the former, the beautiful poetical delineations of marriage are realized, and by the latter they are treated as idle tales. It indeed requires but little penetration to discover, that *good* minds alone can so unite as to verify the description of

"Thought meeting thought, and will preventing will,
"With boundless confidence."

or whose mutual affection may be defined to be

"That noble wish that never cloy'd desire,
"That selfish joys disdaining, seeks alone
"To bless the dearer object of its flame."

Ere this can take place, many a principle, of self-will and self-intelligence must be submitted to the dominion of goodness and truth. If, then, marriage produces happiness in proportion to the advancement of the parties in the regenerate life, all the unhappiness which is experienced must arise from such advancement not having taken place, and consequently, from the evils of the heart, and the perverseness of the understanding of the parties. To describe the delights of married life, where the parties are internally united, would be to trace all the lovely effects that spring from love and wisdom, and which consist of reciprocal uses and endearments. It follows, from this view, that the happiness of married partners is exactly in proportion to the opening of their interior minds, that is, according to the degree of their regeneration.

If they are merely natural, the *love* of the things of time and sense confines the understanding of the male mind to the acquisition of knowledges in *agreement* therewith, and the woman has no *perception* opened of the knowledge of a superior order; but if the parties are regenerated to either of the superior degrees, there will increase with the man a desire and capacity of procuring or deducing divine knowledges corresponding with the love principle of that degree, and with the woman, a d ire and capacity of perceiving them. It is the office of the male mind to *procure* knowledge, and it may be safely presumed, that *all* knowledge has come into existence through that medium; but it is the office of the female mind to *perceive* it, whether in books or in conversation, to receive it, and to refine and to adorn it by the elegance of her affections. "The male principle consists in perceiving

from the understanding, and the female in perceiving from the love; and the understanding percieves also those things which are above the body, and which are out of the world, for the rational and spiritual sight reaches to such objects; whereas the love reaches no further than to what it feels; when it reaches further, it is *in consequence of conjunction with the understanding of the man established from creation.*" Such is declared, by the wisest author extant, to be the universal distinction between the male and female principle: and from the passage quoted it may be inferred, that if it were not for the influence of the man by the presence and display of his intellectual powers, and the thought of the woman that she is to be united to him, she would be without an impulse to open her spiritual and rational mind, and raise her understanding above the things that externally excite and lay hold of her affections.

It was observed above that women were most respected in civilized countries;—it may be added, that every man has a *genuine* respect for the female sex, in proportion as he regards the *good* principle to which *they* correspond;—if he is a sensual man, like the sensual Asiatics, he accounts them mere instruments of animal pleasure: on the other hand, the woman who is destitute of genuine religious principle, regards the man merely as a minister to her vain desires and pursuits, nor can she bear him a proper respect, except in proportion as she loves genuine spiritual *truth*, to which *he* corresponds.

Previous to the commencement of regeneration, that is, before mature age, man, as to his *identical character*, is neither good nor bad: the principle from which he regards the other sex is neither conjugial nor anti-conjugial, but it is called the love of the sex: if he go forward in the path of life he acquires the conjugial principle, if in the path of death, the anti-conjugial principle, which is also called scortatory.

To prepare himself for the pure happiness of the conjugial union, the spiritually minded *man* will desire to cultivate his *will* principle, that it may assimilate and thereby approximate to the woman; he will be solicitous that his truths should be conjoined with good: he will cultivate, not only "*rational* wisdom, which is of the understanding alone, but *moral* wisdom, which is of the understanding and life together. To the former appertain the various sciences, but the principles constituent of the latter are all moral virtues, and also all spiritual virtues, which flow from love towards God and our neighbour, and center in that love." By the cultivation of this moral wisdom, the man prepares himself for conjunction with the woman, to whose *affections* these virtues are dear, and who is therefore delighted to embody them in the wisdom of the man concerning them. As moral virtues embrace, and are grounded in humility, moral wisdom will counteract self-conceit, whereby a further preparation will be made; for "no man can possibly love his wife with true conjugial love, who from a principle of self-love is vain and conceited of his own intelligence."

By the possession of moral wisdom the man also is enabled to discriminate the *quality* of the woman's applications to his will desires;"—whether they affect his new will forming by regeneration, or whether they excite the corruptions of his old will; and by the effect of the influence he will be able to judge of the quality of its origin, and to determine how far it is congenial to his internal state. The unmarried *woman* who is spiritually minded, will endeavor to withdraw her chief affections from natural objects and raise them to spiritual things, by cultivating her *understanding* in spiritual and heavenly knowledges relating to the *good of life*; for by this means she will improve her capacity of perceiving the particulars of the man's wisdom, and she will be enabled to discriminate the *quality* of his intelligence; thus to distinguish between the imposing air of self-derived intelligence, and the modest dignity of truth grounded in good. She will not love and value herself on account of her *personal* attractions, because in proportion as a woman does so, she is in the desire of the admiration of *all*, rather than of the chaste love of *one:* she will delight to think above the sphere of the body, from an interior principle, and, therefore, in her converse with the other sex, soul will communicate with soul; her words, flowing from an interior principle, will awaken a corresponding principle, and command the inferior affections to subside. While the natural and orderly inclination of her sex prompts her to appear lovely, she will be careful not to prefer personal ornaments to substantial qualities, and, with a prudent and discriminating mind, she will judge of feminine qualifications according to their relative value, and give each its due proportion of regard.

Marriage is not only productive of happiness, but it conduces to spiritual improvement. Congenial minds may support and soothe each other in the sorrows of life, and what has with great truth been said of friendship, that "it increases happiness and abates misery by doubling our joys and dividing our griefs," may with much greater force be said of marriage. But how evident it is, that, next to individual virtue, all depends on *congeniality* of character in the parties. It is *desirable* that there should be some degree of equality of circumstances, since obvious inconveniencies may arise from the contrary being the case; but this is not *necessary* to happiness, since the mind can rise superior to accidental circumstances. It is *necessaay* that there should be congeniality of habits, education, taste and pursuit. But similarity in religious sentiments and ends of conscience is truly *indispensable*, for if the one be religious and the other not so, the former must find in the latter a serious hindrance, or a source of grievous trial: similar must be the case, although in a slighter degree, if the one be principled in the doctrine of truth, and the other in false doctrine. As nothing in human life is of *real* importance that has not a *religious* tendency, (for by religion man is to be restored to the divine image and likeness, and prepared for heaven,) religion should be the leading consideration in marriage: for conjugial partners who love the same doctrine of truth,

may, while on their pilgrimage to the heavenly land, encourage, support, and console each other: together their united prayers ascend to the throne of mercy, like one volume of rich and acceptable incense, and bring down a blessed influence that unites them in the most interior union; together rise their united praises, and while the love of their Lord glows within their breasts, their hearts expand to receive and embrace each other: they converse without reserve and

> "Range the plenteous intellectual fields,
> And gather ev'ry truth of sov'reign power
> To heal the moral maladies of man."

But most do they delight to dwell on those celestial themes, that are now unveiled to the intellectual sight, and soar on eagle's wings, even to the gates of heaven. Many are their mutual helps and uses, which, being interior and spiritual, are objects of perception, but do not admit of being described. Truly it is a most fearful, for it is generally a fatal experiment, for one who loves the divine truth to marry one who values it not; for not only are the *principal* uses of marriage defeated, but the very seasons in which the conjugial union should be the closest become the coldest: religion, the exercises of which bring down a purifying blessing on all other exercises, being deprived of all its sympathies, loses all its power: if the prayer of their lips unite, the prayer of their heart and soul is distant; they do not "take sweet counsel together, and walk in the house of God as friends:" "Let your songs be of Him, (says the Psalmist,) and praise Him, and let your *talking* be of all His wondrous works;" this they cannot do, for fear of disagreement and conflict:—but let the scene be closed, and let an ardent prayer ascend to the throne of heaven, that no cordial recipient of the heavenly doctrines of the New Dispensation may endanger his present peace, and retard his eternal well-being, by uniting himself, from *external* motives, with one of a different religion, flattering himself that a change of sentiment *may* afterwards take place. It is declared to be "an *internal* cause of coldness in marriage when one of the parties is of one religion and the other of another, because with such, good cannot be conjoined with its corresponding truth; for the wife is the good of the husband's truth, and he is the truth of the wife's good, hence of two souls there cannot be made one soul; and hence the stream of that love is closed, in consequence whereof a conjugial principle is acceded to, which hath a lower place of abode, and which is that of good with another truth, or of truth with another good, than its own, between which a concordant love cannot subsist: hence with the conjugial partner, who is in false principles of religion, there commences a cold which grows more intense in proportion as he differs in such principles from the other party." It is also added, that such marriages are obnoxious to the angels attendant on man, and therefore cannot be otherwise than hindrances to regeneration and salvation.

They who desire marriage from eternal ends, will, in the confidence that the divine providence is peculiarly exercised in respect to mar-

riages, depend on the Lord for guidance and direction; desiring that their internal spiritual ends, which regard the soul and heaven, may be strengthened, and their external natural ends, which regard the body and the world, may be brought into subjection: and whether the single or married state be appointed, as best suited for their regeneration, they will acquiesce with patience and gratitude, being assured that *all* the circumstances of this life are so ordered by an all-wise and gracious providence, as may best conduce to the well-being of every one in the life eternal. OBED.

FURTHER ANSWERS TO THE QUESTIONS OF QUERIST PUBLISHED IN HERALD No. 10, p. 106.

Question 7th. "*Is there scripture to prove that since the Apostolic age, any man should witness, the supernatural things spoken of by Baron Swedenborg? See memorable relations.*"

One peculiar property of the natural man is self complacency; he is always satisfied with himself, and his religious knowledge particularly, he considers of the best kind, and superabundant, if not in himself, in the system which he has adopted. The Jews were satisfied with their religion, and considered themselves as the peculiar favorites of Jehovah, and on this account they expected that he would raise up for them a great temporal prince and make them the greatest nation on earth. But they had no idea of the establishment of a better religion,—of a new dispensation, or of a spiritual communication with heaven. They ridiculed the very idea. They considered the Lord Jesus Christ himself as an impostor and all his followers as madmen and fanatics. The religion which he was about to raise up was not in agreement with their views, their pride, and their worldly honors, and must therefore be rejected. Precisely so it is at the present day, the first christian church with all its branches are in the same situation that the Jewish Church was then. The ministers and leaders of all denominations believe their religion to be good enough; they, like the Jews, consider themselves the peculiar favorites of heaven; they cannot possibly believe that the Lord would raise up a new dispensation without consulting them. They say that all spiritual illuminations, visions or instructions have ceased, and are no more to be expected.—And this they assert without any proof from scripture or reason, and because they think they have wisdom, knowledge and light enough. Indeed they appear to think themselves abundantly possessed of every thing needful but worldly riches, honor and power, and for these they appear to be striving with all their might and strength. But like the Jews who were at the first advent of our Saviour, seeking the same things, they will be sadly disappointed.

In all ages of the church it appears from scripture, that new and glorious dispensations or events were either preceded or attended, by supernatural evidence or vision, and as there is nothing to the contrary contained in the Bible, we have reason to expect that such always will be the case.

Question 8th. "*How do you prove that God is a substance?*"

There are two kinds of substance, the one is material, and the other spiritual; as for example, the natural body is a material substance, but the soul a spiritual substance. God is a spirit, and therefore is a spiritual substance. Swedenborg says that "the divine love and the divine wisdom in themselves are *a substance, and a form*, for they are essence and existence in itself, and if they were not such an essence and existence as they are *substance and form*, they would only be an imaginary entity, which in itself is not any thing. As the divine love and the divine wisdom are substance and form in themselves, they are consequently the self-subsisting and only-subsisting being or principle." D. L. W. 43, 44, 198. "A substance without a form is not any thing, neither is form any thing without a substance." 209.

Question 9th. "*How do you prove the understanding and will to be capable of improvement to all eternity.*" 66.

It is believed by many and perhaps all of the thinking part of the Old Church, that the saint in heaven will be to all eternity continually rising higher and higher in christian perfection and excellence: and what can this be but the continued improvement of the understanding and will.

Question 10. "*Can you prove that divine influx gains no admission until man prepares the way.*"

Nothing can be plainer than this, "*Behold*" saith the Lord, "*I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.*" Hence it is easy to see that the entering of the Lord depends on man's opening the door, and opening the door is preparing the way.

FOR THE HERALD OF TRUTH.

Mr. Editor,

Although a New Churchman cannot superintend a religious periodical publication without giving to all parties an opportunity of advancing their own tenets and also to support them by argument, yet it is immaterial whether this privilege is granted or not, for they will never accept it. They have too much worldly policy to do it, for truth is not their object, and they have no desire to have their doctrines undergo a fair investigation before the public, for right or wrong they are determined to stick by them, for they, the clergy particularly, think

that their worldly honor and prosperity depend upon it, and their prejudices of course bear hard the same way. It is true that the different denominations of the Old Church frequently have their quarrels and their skirmishes, but they amount to little or nothing, for they stand on nearly even ground, and no one of them has truth enough to give it much the ascendency. And in this situation they will probably remain unless some one of them should be externally exalted above the rest by the arm of secular power. But it is hoped that the people of these United States are too much enlightened ever to permit such an event, and on their light and their love of liberty, under providence, we must depend for preservation from it. Never were greater exertions made than are now making by the Presbyterians, in order that their religion may become the established religion of the country. But if this is once accomplished we must bid a long farewell not only to our religious, but also to our civil liberty. For the very essence of Calvinism is Tyranny. And although there are many excellent people and real lovers of liberty who are called Calvinists, yet they are not truly so: they have not received the principle into their hearts and lives, but have only given to it a blind assent, and in reality have much less of it in them, than many who make no profession of it. But it is not my intention to pursue this subject at present, for my design is more particular to notice the conduct of the different denominations of the Old Church towards the New Jerusalem. There seems to be an agreement amongst them to say as little as possible about it, for fear of drawing public attention towards it. And this they do from motives of policy and not from a love of truth. The more intelligent amongst them know full well that they cannot stand in argument with the members of the New Church. Silence therefore is wisely adopted. If a New Churchman shows the fallacy of their doctrines, they think it will not be much noticed, if they keep still, for it is collision that excites attention. And should they take an active part they fear that the weakness of their own arguments will be discovered as well as the superiority of those of their opponents. It is plain that their strength consists in sitting still. They cannot therefore be induced to come out; for to come out would be death; that is, the death of their systems, for should they be fairly exposed and seen and known, mankind would universally reject and shun them. The old papal maxim of keeping the people in ignorance must necessarily be resorted to, for it is the only one in the present state of things that can afford them any degree of safety. But when people shall become more rational and intelligent, when they shall possess sufficient independence of mind to think and judge for themselves in matters of religion, then this maxim must, and will fail, and with it all the hopes and prospects of those who depended upon it.

PLAIN TRUTH.

Poetry.

PHILOSOPHY AND THEOSOPHY.

There is a philosophy, hollow, unsound,
To matter confining its false speculation;
Whose flight is confined within nature's dull round,
Its pinions the web of sophistic persuasion.

And there's a philosophy truly divine,
That traces effects up to spiritual causes,
Determines the link of the chain where they join,
And soars to an infinite height ere it pauses.

That meanly debases the image of God,
To rank with the brutes in the scale of creation:
This raises the tenant of light from the sod,
And bears him to heaven, his primitive station.

Hail, science of Angels! Theosophy, hail?
That shows us the regions of bliss by reflection;
Removes from creation's broad mirror the vail,
Where spirit and matter appear in connexion.

It breaks on the soul in an ocean of light,
She starts from her lethargy, stretches her pinions,
Beholds a new world bursting forth on her sight,
And soaring in extacy claims her dominions.

A sense of original dignified worth,
Her bosom expands with sublime exultation;
She tastes immortality even on earth,
In light that eclipses the sun's emanation.

Be sages and pedants to nature confined,
And the bat darkly flutter in Luna's pale presence;
I'll soar, like the eagle, through regions of mind,
In the blaze of that sun which is truth in its essence.